

中國-猶太學院

JOIN THE SINO-JUDAIC INSTITUTE

The Sino-Judaic Institute is a non-denominational, non-profit, and non-political organization which was founded in 1985 by an international group of scholars and laypersons with the following goals:

- 1) To promote friendship and understanding between the Chinese and Jewish peoples and to encourage and develop their cooperation in matters of mutual historical and cultural interest.
- 2) To assist the descendants of the ancient Jewish community of the city of Kaifeng, Henan province, in their efforts to preserve and maintain the artifacts and documents they have inherited from their forebears, as well as in their efforts to reconstruct the history of their community.
- 3) To support the establishment and maintenance of a Judaica section in the Kaifeng Municipal Museum.
- 4) To promote and assist the study and research of the history of early Jewish travel in China and in the rise and fall of the various Jewish communities that were established in China over the past millennia.
- 5) To publish general information and scholarly materials dealing with all aspects of the Chinese-Jewish experience.
- 6) To serve as a briefing and information center for those interested in Sino-Judaica, and for travelers to Kaifeng and other centers of Jewish interest in China.
- 7) To cooperate with other groups whose interests lie in Sinitic and Judaic matters.

Membership in the Institute is open and we cordially invite you to join in supporting our endeavor. Our annual dues structure is as follows:

Benefactor	\$1,000
*Patron	500
Corporate Patron	500
Corporate Sponsor	250 to 499
Corporate Member	250 to 499
*Sponsor	100
Regular Member	50
Libraries	50
Academic	30
Senior Citizens	25
Students	25

*Those who maintain membership at the Sponsor level will receive a free copy of Michael Pollak's *The Jews of Dynastic China: A Critical Bibliography*. Patrons will receive the above plus a free copy of *Sino-Judaica*.

I wish to become a member of the Sino-Judaic Institute and receive *Points East* three times a year. Enclosed is my check for \$ _____.

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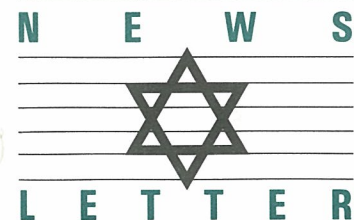
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Points East

中國-猶太學院

Vol. 18 No. 1
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A Publication of the Sino-Judaic Institute

SINO-JUDAIC INSTITUTE BOARD MEETING

Menlo Park, December 13, 2002

The meeting of the Board of the Sino-Judaic Institute began at 11:15 at 232 Lexington Drive, Menlo Park, CA 94025. Those present were Wendy Abraham, Albert Dien, Shelton Ehrlich, Ron Kaye, Rena Krasno, and Art Rosen.

I. Report by the Treasurer.

Ehrlich offered the SJI Assets Balance Sheet. Of the \$98,840 total as of 11/30/02, some \$29,160 is earmarked for the Jewish Studies Center at Nanjing (see below), another gift of \$10,000 remains temporarily unassigned, leaving some \$58,000 in the SJI account. Allocation of funds was made to Prof. Xu's summer workshop, and support for an exhibition in Seattle featuring the Chinese diplomat Feng-shan Ho. Administrative costs in 2000 were \$2,121, as compared with \$1,369 this last year. The cost of *Points East* has also gone down, from \$4,440 in 2000 to \$3,674 this last year.

The Board members present were unanimous in extending their thanks to Ehrlich for all the work he has done. [Members of SJI may view the full financial report by writing to the Sino-Judaic Center to request a copy].

II. Report on Membership

A. Status Report

The number of members indicates a downward trend, but that is partly explained by large number of gift memberships that were given by Abraham and Rabbi Tokayer to participants of their China tours; most of those members did not renew. Nevertheless, it is clear that there needs to be more effort made in recruiting new members. In that connection, mention should be made of an article by Wendy Abraham, "From Mao to Matzo: The Historic Jewish-Chinese Community of Kaifeng," that appeared in *Silkroad*, the inflight magazine of Dragonair, October, 2002, in which the Sino-Judaic Institute is cited.

B. Publication of Membership Directory

Ehrlich displayed a copy of the directory on which he has been working for two years. It is now all but completed. It will soon be printed and a copy distributed to all SJI members. There will be a tear-out sheet for updating and for additional entries to be submitted. Periodic updates will be distributed to members.

C. Patrons and Premiums

We continue our policy of giving premiums to members in the Sponsor, Patron and Benefactor categories. The premiums include Pollak's *The Jews of Kaifeng*, the two bibliographies that he edited and compiled, his *Mandarins, Jews and Missionaries*, the various offprints such as the Four Questions used in Kaifeng

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THE MIR YESHIVA KOBE EXPERIENCE DURING WORLD WAR II

by Rena Krasno

In February 1941, Jewish refugees fleeing from Hitler's inferno arrived in Kobe (Japan), on so-called *Curacao visas*, courtesy of Japanese Consul Sugihara in Kovno (Lithuania). Sugihara, with the aid of the Dutch Consul, issued transit visas to desperate Jews allegedly for travel via Kobe to Curacao – a possession of the Netherlands. Among the 2,000 new arrivals was a group of 300 comprising the entire faculty and student body of the Mir Yeshiva, originating from a small Lithuanian town near the Russian border, Mir.

It was obvious that the visas Sugihara had issued were worthless, since they were granted only on condition that the Jews proceed to Curacao, which they could not do because they did not have on hand the required Landing Permits. The Dutch Consul had not even attempted to obtain such permits from the Governor of Curacao, a Nazi sympathizer. It follows that the visas the Dutch Consul issued to Jewish refugees had no real validity and neither did the Japanese transit visas. Thus, it was logical to expect that the Japanese authorities would expel the Jewish refugees and, of course, forbid the arrival of further refugees.

A collection of reflections and memories written by members of the Mir Yeshiva on those days of tragedy and war was published in Hebrew in Bnei Brak (Israel) in 1990. Its title: *The Mir Yeshiva*. These writings present views, thoughts and accounts rather different from those of other Jewish refugees in Japan. Some extracts have been translated directly for this article and are indicated in italics.

"...What amazed Yeshiva members, as well as thousands of other Jewish refugees during their stay in Japan, was the friendly attitude of the Japanese government towards them...Miraculously, the Japanese did not take any steps against Jewish refugees. They continued to honor the so-called 'Curacao visas' issued by Sugihara and even permitted entry in Japan to an additional stream of refugees. In fact, they honored these visas to the very last one issued and all those lucky enough to get them from Sugihara were allowed to land in Japan. Moreover, these visas valid only for ten days, were extended again and again for days and months..."

When speaking of the fate of Jewish refugees in Japan, one must not fail to emphasize the courageous and generous role of the existing small Kobe Jewish community that had always enjoyed good relations with the Japanese authorities. Kobe old-timers came immediately to the aid of their frightened, displaced co-

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SJI MEMBERSHIP

Country	Total
United States	255
China	14
Israel	13
England	8
Australia	7
Hong Kong	7
Canada	5
Japan	3
Switzerland	2
Germany	1
Indonesia	1
Italy	1
South Africa	1
Taiwan	1
TOTAL:	319

FROM THE EDITOR

Points East, volume 18. Serving as the editor of this publication has definitely been one of the chai-lights of my life. Never in my life would I have imagined that I would be corresponding with so many people from all over the world, much less one as esoteric a subject as the Jews of China and the Far East. Never would I have believed that we would have had so much to say on this subject, and incredibly, the books and articles are increasing, not decreasing. Never could I have envisioned, when we first got together to found the Sino-Judaic Institute, that we would be able to have such an impact on Chinese studies of this subject, or that we would be met so well in partnership by our colleagues both in China and Israel. The idea of reviving the Kaifeng Jewish community seemed at best a pipe dream; now, because of the interest expressed by the people themselves and the studies undertaken by some of the descendents, the idea is much closer to sober reality.

Points East, volume 18. For those of you unfamiliar with Hebrew gematria, the numeric value of the letters of the Hebrew word for "life" (chai) is 18. It is the original Jewish lucky number, as are its multiples. Only wishing someone that s/he might live to 120 years is better, so, to play it safe, I will wish the Sino-Judaic Institute and *Points East* chai (18), me'ah v'esrim (120), and wan sui (1000 years, or long life, in Chinese).

Anson Laytner

MEDIA CORNER

A new CD from Beth Hatefutsoth:

Eliyahoo Hanabee-Musical Tradition of the Bene Israel of Bombay ~ This newly released album was produced by the Feher Jewish Music Center of Beth Hatefutsoth.

It features 14 songs of the Bene Israel musical tradition recorded in Bombay (now Mumbai), India, in 1996.

Beth Hatefutsoth, Museum of the Jewish Diaspora, PO Box 61392, Tel Aviv 61392, Israel
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Points East

Anson Laytner, Publisher

Points East is published by the Sino-Judaic Institute, a tax-exempt, non-profit organization. The opinions and views expressed by the contributors and editor are their own and do not necessarily express the viewpoints and positions of the Sino-Judaic Institute.

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Deadlines for submitting material to be included in these issues are January 15th, May 15th and September 15th.

FINANCIAL REPORT AVAILABLE

SJI members interested in receiving a copy of the annual financial report should send a self-addressed envelope to: Shelton Ehrlich, Treasurer of the Sino-Judaic Institute, 755 Northampton, Palo Alto, CA 94303.

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rouge [Liu Shaoqi: the red monk]. Author Hans-Heinrich Wetzel is described in the volume as an "ex-member of the German Communist Party [unclear which one or when—ed,] who had lived in the Soviet Union and Asia for twenty years."⁴

The book, which is unsourced, presents a dialogue between twelve-year old Liu Shaoqi and his great uncle Liu Tsofang. The topic is family history. The uncle informs the nephew that although young Liu was born in Hunan province, his family originated in "Sian-kiang" where

"all the rich traders and bankers are the Jews [as one calls them in Western China]...Your grandfather came to live in Hunan from Shansi, the northwestern Chinese province...Our ancestors lived in Henan. They inhabited Kaifeng, the capital. They were part of the 'Ye-Se-Lo-Ni' [Chinese work for Israel] or 'Le-Khtze-Kin' [cutters of veins], a name given because of their special methods for slaughtering cattle."⁵

Young Liu then inquires "who were these people?," to which the uncle responds:

"Having come to China from Ceylon during the Han dynasty [202 B.C.-220 A.D.—ed.], they resided in China for two thousand years before becoming completely Sinicized [Wenzel incorrectly adds in a footnote that this was 'the only known case of complete assimilation of Jews into the country they inhabited'—ed.]. Their priests, the 'labini' [rabbis], were called the 'Aronites' or 'Asonites' and were part of the tribe of Asher. They worshipped Ji-Hi-Wei [Jehovah? —ed.]. Today they can be found everywhere. Then they inhabited Peking, Ningpo, and Canton. Little by little they dispersed.

When the barbarians on red horses came into China the 'Le-Khtze-Kin' no longer knew how to read their holy books. Their temple, the 'sina-gogoui' [synagogue? —ed.] was half destroyed and ruined."⁶

Young Liu then asks his uncle: who were the barbarians on red horses? The uncle replies:

"The British. They wanted to help the 'Le-Khtze-Kin' rebuild the 'sina-gogoui' but the 'Le-Khtze-Kin' refused and went off this way and that. Your grandfather and I have saved the book of prayers of the 'Le-Khtze-Kin' temple of Kaifeng. I would like to pass it on to you.

After this speech, the old one retreated in order to meditate and the child did not disturb his silence. Dusk fell slowly on the river."⁷

Wetzel makes no further reference to Liu's possible Judaic origin. The rest of the book, also interspersed with dialogue, is a history of Liu's rise in the Chinese Communist Party.

Lowell Dittmer, the authoritative biographer of Liu, refers only once to Wetzel's book. As already noted, that reference makes no mention of Judaism.⁸ Until some cogent evidence comes forth about Liu's religious origins, the claim about his Judaic ties should be treated cautiously. The allegation of his possible Jewishness almost certainly will continue to circulate. As Dittmer observes regarding the ways in which other aspects of the Liu Shaoqi saga have been chronicled:

"It is an unfortunate fact of political life that a large quantity of plausible falsehood can outweigh a small quantity of truth."⁹

*Dr. Jonathan Goldstein is a Research Associate of Harvard University's Fairbank Center for East Asian Research and a Professor of History [East Asia] at the State University of West Georgia, Carrollton, Georgia. His books include *The Jews of China* [2000] and *China and Israel, 1948-98* [1999]. This article was written while he was Visiting Scholar at the Oxford [U.K.] Centre for Hebrew and Jewish Studies.

¹ Lowell Dittmer, *Liu Shaoqi and the Chinese Cultural Revolution*. Revised edition. [Armonk, NY

and London: M.E.Sharpe, 1998]. Earlier biographies about Liu and anthologies of his writings include the 1974 first edition of Dittmer's work [Berkeley and Los Angeles: University of California Press]; Howard L. Boorman, "Liu Shao-chi: A Political Profile." *The China Quarterly* [London] no. 10 [April-June 1962], pp. 1-22; Chen Zhaozhou, *Liu Shaoqi zai bai qu* [Liu Shaoqi in the White Areas] [Beijing: Chinese Communist Party History Publishers, 1992]; C[harles] P[atrick] Fitzgerald, ed., *Quotations from President Liu Shao-ch'i* [New York and Tokyo: Walker/Weatherhill, 1968]; Huang Zheng, ed. *Liu shaoqi yi sheng* [A life of Liu Shaoqi] [Beijing: Central Documents Publishers, 1995]; A[nn] E. Kent, *Indictment Without Trial: The Case of Liu Shao-chi* [Canberra: Australian National University, Department of International Relations, Working Paper No. 11, 1969]; Donald W. Klein and Anne B. Clark, *Biographical Dictionary of Chinese Communism 1921-1965*, volume one [Cambridge, Mass.: Harvard University Press, 1971], pp. 616-26; Henry G. Schwarz, *Liu Shao-ch'i and "People's War": A Report on the Creation of Base Areas in 1938* [Lawrence, Kansas: Center for East Asian Studies, University of Kansas, 1969]; and Xu Guansan, *Liu Shaoqi he Liu Shaoqi de luxian* [Lu Shaoqi and his line] [Kowloon, Hong Kong: Zhongdao Publishers, 1980].

² Arthur A. Chiel, "The Red Friar: Is Anti-Semitism a Factor in the Chinese Power Struggle?" *The Jewish Digest* [Houston, Texas] vol. 8, no. 11 [August 1968], pp. 7-8; Chiel, "Anti-Semitism a Factor in Red China's Power Fight?" *The Jewish Chronicle of Pittsburgh*, December 12, 1968.

³ Dittmer, *Liu* [1998 edition], pp. 8-91, *passim*.

⁴ Chiel cites Wetzel's book in his 1968 news articles. I found a copy of the book in Oxford University's Bodleian Library in February 2003. All translations of quotations in this article are by Jonathan Goldstein.

⁵ Hans-Heinrich Wetzel, *Liu Shao Chi: le moine rouge* [Paris: Editions Denoel, 1961], pp. 30, 52.

⁶ Wetzel, *Liu*, p. 52.

⁷ Wetzel, *Liu*, p. 52.

⁸ Dittmer, *Liu*, 1998 edition, p. 294, footnote 27. This same footnote reference appears on p. 15, footnote 23, of the 1974 edition of Dittmer's work. Wetzel's book does not appear in either Dittmer's 1974 or 1998 bibliography.

⁹ Dittmer, *Liu* [1998 edition], p. xiii.

DVD's and videotape versions of the program will be available for purchase. Copies of the program will be donated to various museums and schools in the United States and China.

How You Can Help

We still are seeking people who live or have lived in China to interview. The project also needs private donor funding. All donations are fully tax-deductible through our fiscal sponsor, the Bay Area Video Coalition in San Francisco, a non-profit 501 (c) (3) media organization. If you feel that this history is important for the public to know, please consider participating.

The total budget for the documentary, including domestic and international production, post-production and distribution, is \$555,075. However, \$216,000 has already been committed to the project through in-kind donations, bringing the total amount that still needs to be raised to \$339,075. A variety of special sponsorship packages are available.

If you would like to support this project, either financially or by sharing your story, please contact me at cynthia@safehaveninchina.org or call (415) 864-6305.

My Visit to the Bnei Menashe Tribe in India

by Rabbi Shlomo Riskin
excerpted from *The Jewish Press*, February 7, 2003

Last year I spent Sabbath, as well as the week previous to it, in the precinct of Manipur in southeast India, not far from Bangladesh. I was on a mission, together with my distinguished colleagues Rabbi Eliyahu Bierenboim, a revered Rabbi in Israel; Rav Eliyahu Avichail; and my good friend and respected journalist, Michael Freund, to connect with some five to six thousand Jews who claimed descent from the tribe of Menashe and who lived in the provinces of Mizoram and Manipur India.

It would be a virtually impossible task to adequately describe the magnificent greenery and the majestic mountainsides upon which the most primitive bamboo dwellings housed many communities of indi-

viduals who looked part Indian and part Chinese, but who were living deeply religious and committed Jewish lifestyles. As I joined in their many celebrations in our honor, replete with special ethnic dances and rhythms mixed with Psalms and modern Israelis songs, as I prayed with them and watched in awe the manner in which they were teaching the Hebrew language and the sacred Torah to their children, I could not believe that I was walking the paths of southeast India.

In each community, there were elders who regaled us with ancient songs in the Miso dialect which began with tales of the Garden of Eden and our Patriarchs and concluded with the Kings of Israel and the Holy Temple in Jerusalem. After every stanza of their song came the refrain "tzena tzena Tziona" Go, Go to Zion. Their sincerity was awe-inspiring, and their love for Zion was a glory to behold. I originally made the journey to India as a skeptic, but by the third day, I was convinced that these very sincere people were indeed the carriers of the tradition of the children of Menashe who had been expelled from Israel by the Assyrians, and had somehow made their way to India via China.

On the Sabbath of the portion of Terumah, we were excitedly told that there was to be a circumcision ceremony in the thatched roof bamboo synagogue. The Mohel told me of their ancient ceremony to circumcise 8 day old infant boys with a stone, just as Tziporah had done when she circumcised the son born to her and Moses – and my heart stopped. (Even under the best, sterile conditions in Efrat, the circumcision is not one of my favorite rituals.) My fears were laid to rest when he explained that for the last several decades, they used a regular circumcision knife instead. The synagogue was filled to capacity; the circumcision lasted exactly 22 minutes. I received a glimpse into the kind of commitment that these Jews carried with them for thousands of years, isolated from all other Jews but persistent in rituals which they knew and loved and were willing to die for.

The Bnei Menashe have performed the act of circumcision – a painful and life threatening act of commitment – for thousands

of years. Indeed, every Jewish father who has his son circumcised is experiencing, albeit to a lesser degree, the sacrifice of Abraham and Isaac. Such ultimate commitment provides the wings which have enabled the Jewish people to soar heavenwards despite persecution and isolation.

Did China Have a Jewish President?: Tracing the Liu Shaoqi [1898-1969] Saga

by Jonathan Goldstein*

Since 1969, when I have mentioned my interest in Sino-Judaica, I occasionally have been asked "Was China's President Liu Shaoqi Jewish?" On my first visit to China in the 1970s I posed this question to Israel Epstein, a longtime member of China's National People's Consultative Congress with an encyclopedic knowledge of Jews in twentieth century China. Epstein had never heard of Liu being Jewish. The most current comprehensive biography of Liu, completed by historian Lowell Dittmer in 1998, makes no reference to Liu's possible Jewishness.¹ Nevertheless, the perennial nature of this question, the fact that it has been posed to me in America, Europe, Asia, and Africa, and the repetition of the claim in the American press have all led me to wonder about the origin of this allegation.²

The facts about Liu are as follows. He was born in Huaminglou, Hunan province, not far from Mao Zedong's birthplace, in 1898. He became a devoted follower of Mao and reached the pinnacle of his power as President of the People's Republic of China in the 1960s. He then fell out of favor and was villified and caricatured during the Chinese Cultural Revolution as "China's Khrushchev" and the individual who would "lead China back to capitalism." He died under house arrest in Kaifeng, Henan province in 1969.³

It is also clear that as early as 1961 the allegation of Liu's possibly Jewish origin had begun to surface in the West. A French-language paperback published in Paris in 1961 by Editions Denoel may be the source of that claim and certainly helped the allegation gain momentum. The book is entitled *Liu Shao Chi: le moine*

IN THE FIELD

♦ Xu Xin Receives Honorary Doctorate

The Senate of Bar-Ilan University voted to bestow an Honorary Doctorate on Xu Xin in recognition of his contribution to Jewish Studies in China. When Profs. Aaron Demsky and Menahem Friedman returned from China last year, they suggested to Joshua Schwartz, Dean Faculty of Jewish Studies & Director, Ingeborg Rennert Center for Jerusalem Studies that he nominate Xu Xin for this honor since "it was obviously clear Professor Xu was a deserving candidate." Dr. Schwartz then officially approached the President of Bar-Ilan University and with additional letters from Profs. Demsky and Friedman. Honorary Doctorates are granted at a ceremony on campus, usually in June.

♦ Ancient relief with Jewish design unearthed in East China

An ancient relief of the Star of David, which Chinese archaeologists believe may date back to the Song Dynasty (960-1279) or Yuan Dynasty (1279-1368), has been unearthed recently

in east China's port city of Quanzhou. Carved in a piece of white granite that measures 65 cm in height and 63 cm in width and was obviously a component of a building. Archeologists say the relief and the original relevant architecture indicate the influence of Judaism in the ancient times in Quanzhou, a port city in Fujian province. In the Middle Ages, Quanzhou port used to be the starting point of the marine "Silk Road", which linked up nearly 100 Asian and African countries and regions.

The relief was unearthed under the Deji gate to its ancient city wall. It is recorded that there were a number of Jews in the port city during the Yuan Dynasty, but before the discovery, Chinese archeologists could not find any other evidence.

♦ Tours of "Jewish Shanghai" To Continue

Georgia Noy, a resident and active member of the Shanghai community for nearly four years, will be leaving to return home to Israel with her fam-

ily. During her stay in China she developed the Tour of "Jewish Shanghai", showing hundreds of visitors the various Jewish sights and telling the remarkable story of the Jewish presence in Shanghai.

How fortunate for travelers that the tour will be continued by Mr. Dvir Bar-Gal, an Israeli journalist and photographer. Tours can be customized to suit any special interest or time constraint. Mr. Bar-Gal is currently researching, and trying to find and preserve, Jewish tombstones, which have been scattered throughout the Shanghai region.

The tour of "Jewish Shanghai" will also continue helping many low-income Chinese families who now live in the area of the former Jewish ghetto. Supported by a portion of the tour fee, donations to this charity project have provided food, educational fees or occupational training.

For more information, contact: Dvir Bar-Gal, Mobile: (+86) 13641664090 or Mobile: (+86) 13002146702.
shanghaijews@hotmail.com
www.chinajewish.org/tours/

Bar Mitzvah Study Buddy/Pen Pal Sought

My son is studying for his bar mitzvah now and has asked me to find him a study partner or a boy his age in the Far East who would like to be a pen-pal or email pal. His bar mitzvah will be in November. Do you know of any Jewish boys in the Far East who would like to buddy-up with him? In addition, he would like to do a mitzvah project to help. Would you have anything that a 12-year-old could do to help? We could collect educational materials, such as books or CD-ROMS to send. We want the project to be something tangible and helpful.

Thank you.

Sharon Argov
1732 Vestal Way
Coral Springs, FL 33071
[mailto:srargov@bellsouth.net]

Old China Hands Archive Inaugurated

by Prof. Robert Gohstand

The Old China Hands Archive at California State University, Northridge, opened its Inaugural Exhibition in the library of the university on October 4 and 5, 2002. The occasion was marked by two days of celebration and scholarly events and also served as a reunion of Old China Hands.

The opening reception and dedication was attended by more than three hundred people, including many Old China Hands. The gathering was addressed by library Dean Susan Curzon, University President Jolene Koester, Consul-General of the Peoples Republic of China Zhong Jianhua, broadcaster and Old China Hand Mario Machado, businessman Leo Chu, and the Project Director of the Archive, emeritus professor of Geography and Old China Hand Robert Gohstand, who made the formal dedication.

In his remarks, Dr. Gohstand cited a phrase from Abraham Lincoln's first inaugural address, in which he referred to the preservation of "the sacred cords of memory." Gohstand dedicated the archive to the preservation of those "sacred cords" and to the service of history and scholarship. He also offered the archive as a gathering place for all Old China Hands "from every era, of every cultural, religious, and ethnic or national background, and from every part of China." In so doing, Gohstand made it clear that this archive deliberately does not specialize, but intends to present a broad selection of material on the contact between China and the rest of the world, particularly for the 19th and the first half of the 20th centuries.

Other events included an afternoon lecture program, beginning with a session of archival preservation issues conducted by Robert Marshall and Tony Gardner, Special Collections curators, which was attended by a very interested group, proceeding through lectures by scholars of the Old China Hand experience and concluding with a roundtable which brought the lecturers together with Old China Hands on the panel and in the audience. The lecture program was well attended and the roundtable, moderated by Prof. Gohstand, elicited very enthusiastic participation. The lecturers and their subjects were: Prof.

Richard Horowitz (History Department, Calif. State Univ., Northridge), "Old China Hands in Historical Perspective;" Rena Krasno, "A Century of International Shanghai;" Tess Johnston, "The Treaty Ports of China—Revisited," a slide presentation. Besides the lecturers, other roundtable participants included Joseph Jedeiken, Pamela Masters, Fay Angus, Rose Horowitz, and Capt. Wendell Furnas, United States Navy.

The weekend also provided a film program that presented documentaries and feature films, the former including two films on the Jewish refugee experience, but the whole also reflecting the archive's broad scope and interests. Lastly, the event included two celebratory lunches and a banquet, each attended by well over a hundred people.

The exhibition includes numerous skillfully enlarged photographs, most of which are from the albums of Old China Hands. There were also interesting displays of books, documents and objects from the Archive's holdings and loaned by Old China Hands for the exhibition. Among the more unusual are a glengarry (headgear) from a member of the Shanghai Scottish Company of the Shanghai Volunteer Corps, a Boy Scout's shirt, and Old China Hands collectibles. A good selection of directories for China is included, as well as Old China Hands newsletters. (The Archive is trying to build complete back files of these from all Old China Hand communities, including Igud Yotzei Sin, and welcomes donations of old issues). The exhibition continues in the Library of California State University, Northridge until January 24, 2003.

Prof. Gohstand, and the Archive, may be contacted at (818) 677-4137. E-mail: robert.gohstand@csun.edu or oldchinahands@csun.edu. Mail: Old China Hands Archive, University Library, California University, Northridge, Northridge, CA 91330-8326.

Memory is Everything

by Faith Ann Goldman

A strange name for a reunion, you say? The words "rickshaw reunion" might seem peculiar for a reunion if you knew what a rickshaw was and even more odd if you didn't. Basically, the rickshaw was a means of transportation. Mind you, there were no

real rickshaws at the Foster City reunion – just pictures and memories.

From Germany, Poland, Lithuania, Czechoslovakia, and other countries, Jewish refugees fled by train through Siberia via Kobe, Japan to China, some by plane as my late husband's family did from France to Thailand and then China, and some by foot over mountains to get to mechanical transportation. These refugees, numbering 18,000 to 20,000 became known as the Shanghailanders. For many refugees, like my husband, many, many years passed before he could verbalize about the life in Shanghai.

This is why these remaining Shanghailanders have reunions: To share their past via educational media such as documentaries, books, speeches, and pictures, and to share their families with each other. These refugees have come together from all over the world for many years and since 1991 they are called formally THE RICKSHAW REUNION. The name was chosen by Sylvia and Robert Lange of Philadelphia, PA. The name was then adopted by the chairperson for the reunions, the late Walter Silberstein.

My late husband, Robert Goldman, was born and raised in Shanghai from 1940 – 1958. Why he left so late after the war ended will be described in the book I am writing called "The Slow Boat from China." About two years before Robert's untimely death in Sept. of 1994 at the young age of 54, he began writing down his memoirs. Robert had never wanted to go to the reunions as most of those attending were in the older generation. And his life there was painful, lonely, and isolated for 18 years. In 1940, there were just 64 births from those 18,000 refugees. In 1958, when Robert and his father, Noah, left, there were 84 Jews remaining in Shanghai. Everyone he knew had gone to other countries before them. However, after I gave him a surprise birthday party, with the theme from Steven Spielberg's movie "Empire of the Sun", he opened up on his Shanghai experiences and we started searching for his old classmates. His heart stopped, cutting him off from further investigation, but his energy still beats in me everyday.

I've now attended two reunions, the first as a stranger in a new land and the second as a welcomed visitor. At this past reunion in April of 2002, I was proud to be a pre-

"*Ai Tian Program*" is to build bridges of friendship between these two most ancient civilizations, Chinese and Jews, China and Israel, through lectures, publications and the promotion of Jewish tourism to China.

Perednik has written six books, both fiction and non-fiction, and lectured at dozens of universities in about fifty countries. He was for several years an outstanding lecturer at the Hebrew University of Jerusalem. His last book, *Judeophobia*, published last year in Spain and this year in its Portuguese version, explores the roots of the hatred against Jews.

The Hatchwell family has been extremely active in the People's Republic of China since the late 1980's, leading activities that range from sales of telecom equipment to the creation of a sports marketing and management company with the largest financial institution in Beijing.

Proposed Series Features the Comprehensive History of the Jews in China

by Cynthia Zeiden

I've been asked on more than one occasion, "If there are so many documentaries that already exist about the Jews in China, why are you producing this series?" The reason is that none of the films that have come before have covered the entire history of the Jews in China. They have either focused on WW II Shanghai or on the Kaifeng Jews. If one looks at the comprehensive history to present day, one will see that there has been a constant harmony between Jews and their Chinese hosts. This is an exceptional harmony and quite different from the Jews' history in Europe. It is an inspiring relationship of tolerance between two peoples. At this time in the world, when tensions between vastly different cultures are high, this story needs to be told.

This new series, "Safe Haven in China: The Untold History of the Jews," will get a larger distribution than its predecessors. My company, Zeiden Media, distributes programs worldwide, with an emphasis in the United States of public television. My background is in public television, I was the Director of Broadcast Operations at WYCC-TV, a PBS station in Chicago and

the Program Manager at KCSM-TV, a PBS station in San Mateo, CA. When the series is completed, it will have distribution nationally on public television and on CCTV in China. Zeiden Media will also distribute it to many other countries including Israel, the UK and Canada. The most important goal is to get as many people as possible to learn about this fascinating history.

The project will be made up of three, one-hour documentaries and a website: www.safehaveninchina.org

Episodic Descriptions

The 3 episodes will cover the following major topics, as well as many more minor topics:

Episode #1 First Jews in China

- The Chiang-Min Jews
- The journey through China to ask the Emperor's permission to settle in Kaifeng
- The migration of the Jews to the then-capital of China, Kaifeng, in the 11th century
- Circumstances of the Sephardic Jews departure from India and arrival in Shanghai
- The famous Sephardic Jewish families in Shanghai: the Sasoons, Hardoons and Kadoories
- Western and Chinese scholars' migration theories

Episode #2 Enter the Jewish Refugees

- The major migrations into Northern China by Jews fleeing imperialist Russian pogroms at the beginning of the 20th century
- The escape from Hitler's "Final Solution:" European Jewish refugees in Shanghai
- How Ho Fengshan and Chiune Sugihara saved thousands of lives
- The unification of Jews in Shanghai from the previous immigration waves to save many thousands of refugees from Europe
- Shanghai's political climate during World War II, and the affect on local Jews and Chinese during the Japanese occupation of the city
- The "where, when and how's" of the Jews in China at the end of WWII

Episode #3 Jews in China Now

- The Jewish communities in China today: Beijing, Shanghai and Hong Kong
- New centers for Jewish studies being built

in Nanjing and Shanghai

- The relationship between the Jews in China and the greater Chinese society
- Cultural similarities between Jews and Chinese: the ties that bind
- Chinese-Jewish marriages
- Individuals and organizations that keep the history alive (i.e. Sino Judaic Institute, Center for Jewish Studies in Shanghai, Rickshaw Reunion)

Please visit the site to see more detailed information. In addition to being broadcast, the series will be sent to museums, libraries, schools and community centers on VHS tapes and DVD's and there will be community screenings as well.

Production

For the production, I have teamed up with an Oakland-based production company, D3 Productions, Inc., that produces the weekly public television series, "Inside China" and many other documentaries about China. D3's owner, Duffy Wang, serves with me on the Board of Governors of the National Academy of Television Arts and Sciences, San Francisco/Northern California chapter. He and his production staff: shooter/editor, Alex Chiang and writer/researcher, Jennifer Keystone, believe very strongly in the "Safe Haven" series. The production crew will shoot on location in China and the United States. China Central Television (CCTV), China's only national network, will assist with the production in China.

Distribution

Zeiden Media will syndicate the 3-part program to 200 Public Broadcasting Stations (PBS) across the US. PBS has reviewed the proposal and asked to see the rough-cut of the series when it is ready so they can consider it for acquisition.

A Chinese language version of the series will be distributed to China Central Television. CCTV has also expressed interest in the concept and is waiting to see the finished project for broadcast acquisition.

Zeiden Media will also distribute the program to other countries around the world. There will be a "Safe Haven in China" companion website, which will serve as a portal of information and will link people with all of the resources featured in the series. This website will be publicized on the program and in Jewish publications and newsletters around the world.

tion of relations between Jerusalem and Beijing. It is to be hoped that this process will continue despite obstacles in the relations between the two countries that have appeared during the past two years, both because of the cancellation of the deal to sell the Israeli Phalcon to China (and the way it was canceled), and because of the intifada, the political implications of which also reach the Chinese capital and could set back some of our achievements thus far.

Prof. Aron Shai is a lecturer in the departments of history and East Asian studies at Tel Aviv University.

Short Chronicle of the German School in Tsingtao 1924-1946

by Prof. Dr. W. Matzat. Bonn 2001, self-published
reviewed by Rena Krasno

Dr. Matzaqt's historical summary provides important data on the Tsingtao German School's rules, population and objectives. The author notes that the regulations of the Tsingtao school applied to all other German schools in China.

Apart from German and Austrian students, a very limited number of White Russian children and several Chinese attended the school. Yearly school fees for German and Austrian children were Mex. \$180.00, while pupils of other nationalities were charged Mex.\$240.00. The school curriculum followed that of schools in Germany, as well as general rules and regulations in force in the 'Heimat' (homeland).

When the Nazis came into power, changes began to occur in the Tsingtao German School. The author writes:

... in the yearly reports 1934-1937 a new term appears, one that had been fully unknown till then: "National Youth Days" are organized, apparently introduced by the Nazi party. Thus, for example, it is stated that: "on April 6, 1935, a "National Youth Day" was celebrated, during which the Hitler Youth (Hitlerjugent-Hj) marched to the "Brown House" . . . "

By 1938, Jewish children were excluded from the Tsingtao German School. While students of various nationalities were admitted, offspring of Jewish immigrants from

Germany were banned. In Germany, the anti-Semitic pogrom of Nov. 9, 1938, had led a wave of Jews to flee Europe. Thousands escaped to Shanghai, where no visa was required. By 1940, some 65 German-speaking Jews had moved to Tsingtao. Theoretically, their children aged from 6-15 should have been able to attend the German school, but that school was now closed to them.

Eventually, a new class was added to the Tsingtao German School, so that students could sit for their Abitur – final High School Examination. Shortly before the first examination of this type, a scandal shocked the German colony. As Dr. Matza describes it:

... the sons of the Klicker family gave a party at home in the autumn of 1944. Among the guests were the four Abitur candidates . . . and the daughter of a Jewish dentist, the 21 year old Ellen Lewald. Somehow this information later reached the ears of the top Nazis and the school administration. The four Abitur candidates were severely reprimanded. Contacts with Jews were not acceptable for 'Aryans' (nevertheless, many Germans, including those Nazi members, were patients of the dentists Dr. Lewald and Eisenberg!). Even forbidding the 'sinners' from sitting for their final examinations was suggested . . .

After much discussion, it was decided that the school administration would be publicly disgraced if only 3 applicants appeared at the very first Abitur examination to be held in Tsingtao – which also turned out to be its last. The candidates received a warning. One of them resigned from the Hitler Youth Movement. All passed their examinations.

On May 1, came the news of Hitler's death and on May 4 a memorial service was held by the Nazis. All students from the age of 10 were ordered to attend wearing the various uniforms of the Hitler youth movements. The German Consul gave a speech and was booed by radical Nazis who believed he had not shown sufficient loyalty and dedication to the Fuehrer.

Dr. Matzat's painstaking research not only gives data on the Tsingtao German School, but also casts a light on German attitudes at the time. Obviously, Nazi power reached even a small distant Germany colony, and affected the handful of Jews

who had sought refuge in China. For more information or to place an order, contact:
Prof. Dr. Wilhelm Matzat
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53117 Bonn Germany
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Israeli Writer Lectures at Henan U., Kaifeng

by Prof. Zhang Qianhong

During the first week of December, Israeli writer Gustavo D. Perednik, lectured at Henan University about "The uniqueness of Jerusalem" and "Israel as a Jewish State". The series of lectures was organized by Dr Zhang Qianhong, Vice-dean of the History and Culture College.

Dr. Perednik's lectures were attended by more than four hundred students and academics of Henan University, one of the best and most prestigious in China. The audience was most interested in the topics and enthusiastically followed Perednik's dynamic and lively presentations.

During his trip, Perednik also met with the authorities of the University, and taught about Israel at two Chinese high schools. Additionally, Perednik held several meetings with the descendants of Kaifeng Jewry, many of whom he visited at their homes. For the first time in more than two centuries, Hanukkah candles were lit in Kaifeng.

Dr. Zhang Qianhong, who introduced Perednik's lectures, is also the founder and head of the Department of Jewish studies at Henan University. She has written two books on modern Israel and published in China more than sixty articles on Judaism.

This was Perednik's fourth visit to China, where he previously visited about ten towns. Last summer, Perednik gave a course on Jews and Judaism at Nanjing University within the framework of the seminar organized by Prof Xu Xin. He also lectured since 1998 at the Chinese embassy in Israel.

Perednik's presentations at Kaifeng are part of his activities as director of the newly created "Ai Tian Program for Jewish Understanding in China", under the auspices of the Hatchwell Family. The aim of the

sender with a six-foot long poster story about my Robert. On the left was a family tree dating back to the mid 1800's. The center was a time line of Robert's life in Shanghai from 1940-1958. The 18 years were broken up into two parts—the first eight years, when his small family was still in Shanghai, and the last ten years, when he and his father were there by themselves. The right side of the poster had Robert's years in the United States, 1960-1994, including his Army days, and a small section about my life now without him and pictures of our children, Naomi and Sam. A second poster had photos of the interviewees, both as children in Shanghai and at present.

The reunion highlights were different for each individual. For me, sharing Shabbat with Cantor Hans Cohn on Friday night was truly a miracle. With Robert's schoolmates, Fredy Seidel, Renee Nir, Judith Lavitt, and Sonja Muehlberger, lighting the candles gave me a glow that continues to warm my heart. The Cantor chanted the melodic blessing over the ceremonial wine with perfect diction despite recently having had a cancer-related oral surgery. As we broke bread with a prayer, one woman at our table told us that she still has a piece of challah that her mother gave her before she left Shanghai 54 years ago. Saturday evening, at the gala dinner, I delivered a tribute to the late Walter Silberstein and presented a plaque to his wife Nancy. The keynote speaker for the evening was Michael Blumenthal, former Secretary of the Treasury under President Carter, also is a Shanghailander. I also spent one entire day with Rob's long-lost best friend, Fredy Seidel, touring San Francisco on our own. Eating real Chinese food, jumping on trams, and searching for places Fredy used to live and work, I almost felt I was in Robert's shoes – a déjà vu. I know that Robert's friends are now my friends and they want to get to know my children. I truly felt I went away from this reunion more understanding of my husband and his life in Shanghai.

I have completed 40 interviews of Shanghailanders, both of Robert's age and older. Through pictures, archives, the internet, the websites, and old fashioned chutzpah, I have gathered valuable information and tear-stained stories. Locating and meeting almost a dozen of Rob's classmates, six of whom stayed in Shanghai through 1957, has been an awesome experience. Just this very evening, a gentleman both Fredy and I had been looking

for called and said "Here I am!" His name is Benny Levy and he lives in Los Angeles, practically in my back yard. Now I am ready to put pen to paper to continue this project by incorporating my new findings.

The Nobel Peace Prize Writer and Humanitarian, Elie Wiesel, has a wonderful quote that motivates me on a daily basis: "Memory is everything. It is a passion no less powerful or pervasive than love. It is the ability to live in more than one world, to prevent the past from fading, and to call upon the future to illuminate it."

And so I must write.

The cover of my book is completed, the title enhanced with a beautiful woodcut print done by the famous Shanghailander artist, David Bloch, who, at 90, continues to paint in his Mt. Vernon, NY home.

Mrs. Goldman's email address is faithnamdlog@aol.com

SJI Exhibit A "Mile High" Triumph

by Linda Frank

The recent opening of the Sino-Judaic Institute's Kaifeng Jewry exhibit at the University of Denver (DU) resulted from a landmark partnership between Chinese and Jewish academic departments, one that also served to bridge lay members of the two local communities. Three well-attended events, featuring lectures by visiting SJI board member Rena Krasno, launched the exhibit and set the stage for an enthusiastic response to the materials on display.

I had met Professor Sam Zhao, director of the Center for China-United States Cooperation (CCUSC) at DU at a seminar last year. His wife had been giving me private Chinese lessons. This past summer I mentioned the exhibit to Sam, wondering whether he knew if the local Chinese community might be interested. Within days he called to invite me to a meeting with Professor Shaul Gabbay, director of the Institute for the Study of Israel in the Middle East (ISIME). Neighbors in their offices at the DU Graduate School of International Studies (GSIS), Sam and Shaul had already decided to collaborate on sponsoring the exhibit. By the time I arrived at the meeting, the remaining open questions were timing, where to hang the exhibit, how to open it, and how to fund it.

Those issues were quickly resolved: The exhibit would run for three weeks, beginning with a reception on January 8, featuring Rena as guest lecturer. The materials would hang, *somehow*, in the GSIS building. DU would contribute a set amount that at least would finance shipping the exhibit from its previous venue and long-time storage site in Savannah, as well as in-kind marketing services such as posters, flyers and media contact. I would raise the additional funds from community contacts.

Next, the two professors introduced me to Alicia Kirkeby, the graduate school's development and alumni relations officer, a consummate professional who coordinated contacts with university marketing and graphics resources, and covered details even before I thought of them. One "biggie" we jointly tackled was how to hang the exhibit's 60+ pieces, framed and encased in Plexiglas, without damaging newly painted university walls or outrageously inflating our budget. After phone conversations with commercial display companies revealed that renting "walls" could cost thousands of dollars, I sought other sources. A call to Ellen Primack, director of the Mizel Museum of Judaica, brought relief.

Ellen had been interested in the Kaifeng exhibit when we had first talked in 2001, but the Mizel Museum at that time was about to be displaced from its longtime home at a local synagogue and would be venue-less pending the fund raising for and construction of a new facility. However, a year later, she was thrilled to hear that the exhibit was coming to Denver and offered to loan us the Mizel's stored display panels. Alicia and I met Ellen within days to ascertain whether these "walls" would suffice, and pickup was arranged immediately. Ellen also volunteered her curatorial assistance to help hang the exhibit.

By the time the crates arrived from Savannah in mid-December, the blueprint that had developed from just a few meetings and telephone calls among key players was activated with gratifying results. My letters to friends and community contacts, many of whom had traveled on a Jewish heritage trip to China that my husband and I co-lead this fall, yielded donations that slowly mounted to cover expenses such as the exhibit rental fee to the SJI, Rena's travel expenses, and costs of the opening reception that would not be covered through in-kind contributions (three Chinese restaurants provided free hors d'oeuvres for the event).

But the most exciting part of the pre-opening process was the emergence of the exhibit from crated concept to visual reality. Ellen, Alicia and I spent several hours uncovering, inventorying, arranging and hanging the documents, drawings and photographs. Guided by Ellen's expertise—an educational experience in itself and a service to future exhibitors—we transformed the individual items to the logical and engaging depiction of Jewish life in Kaifeng.

The events surrounding the exhibit opening were well attended and received. In addition to lecturing on Kaifeng, Rena spoke on Jews in Shanghai as the opening speaker of a three-month "meet the author" series at Congregation Emanuel on the night before the exhibit opening. DU had to close reservations at about 100 for the opening reception. The next day, 80 people attended an informal campus lunch event geared to students and faculty. Jewish day school teachers scheduled field trips, and Chinese and Jewish community members were stopping by to study the self-guided exhibit, which we had placed in a user-friendly café area of the GSIS building. The university setting enhanced the credibility of the exhibit and the SJI's academic focus.

Despite the studying I had done, and an actual visit to Kaifeng in October, nothing I knew previously about this topic has compared to the educational impact of the SJI exhibit. Its power has reinvigorated my commitment to bring it to other communities, and having experienced the process myself makes me better qualified to advise future exhibitors.

Finally, I want to stress the effectiveness of the "Denver model" of collaboration between Chinese and Jewish entities. An ideal partnership to widen interest and bring communities together, it bespeaks the Kaifeng experience itself. It is a model worth replicating.

For more information, contact:

Linda Frank
lgafrank@prodigy.net
720 941-3725
78E Jackson St.
Denver, CO 80206-86

To reserve a date for the exhibition in your community, contact:

Al Dien
aldien@leland.stanford.edu
650 323 1769
232 Lexington Dr.
Menlo Park, CA 94025

Sino-Judaic Institute Board Meeting

(continued from page 1)

for Passover Seders, and so forth. In 2001 22 such premiums were sent, and thus far this year 15 have been put into the mail.

D. Outreach Efforts

Dr. Zachary Baker, Curator of the Judaica and Hebraica Collections at Stanford, and President, Council of Archives and Research Libraries in Jewish Studies, as well as being a member of other organizations involved in Judaic research, suggested that the Sino-Judaic Institute might want to be represented at various national meetings such as the Association for Jewish Studies, to be held this year in Los Angeles on Dec. 15-17. [In fact, the Institute did have a table at the meeting]. We will attempt to do the same for subsequent meetings of this organization and similar ones, such as the Association of Jewish Libraries and the Association for Asian Studies, which is meeting next March in New York. Dien mentioned that an ad in the AAS bulletin that listed our publications would also be a good idea. Kaye also suggested that we have a table at the Palo Alto Jewish Culture Street Fair, an annual event attended by thousands of people. Other approaches to be explored are canvassing the Jewish expatriate communities in Beijing and Shanghai.

III. Board Membership

Donald Leslie wrote on July 22 that he was retiring "for real" and that while he has enjoyed his association with the Sino-Judaic Institute, he has decided to give it up at last. Dien responded that we regretted his decision and that we would list him as an associate member so that he would continue to receive *Points East*. The Board members present unanimously passed a motion to express their appreciation for his contributions over the years.

IV. Publications

A. *Points East*

Our editor, Anson Laytner, continues his outstanding work as editor. The last issue (vol. 17, no. 3!) with "Len Hew's Story" was especially noteworthy. The Board members present were unanimous in extending a vote of thanks to Laytner for his stellar performance. Mention was also made of SJI's Web Site that Laytner manages; the fee is \$75 for three years. The address is Sino-Judaic.org.

B. *Sino-Judaica*, vol. 4

The final manuscript of this issue is in the process of being typed and may be out by the end of the year. The editor is Chiara Betta, Dien is assistant editor. The papers derive from a panel held last year at the meeting of the Association for Asian Studies, and deal with the Baghdadi Jews in India, Singapore, Hong Kong and Shanghai.

V. Activities and Reports

A. Exhibit on the Kaifeng Jews

The exhibit has been stored in Savannah by Rabbi Arnold Belzer since its last showing at his Congregation Mikve Israel, which has saved us the cost of storage if it had been returned to the Bay Area. Linda Frank, who lives in Denver, has taken on the task of locating venues, and the first is to be at the University of Denver on January 9. The co-sponsors are the Institute for the Study of Israel in the Middle East and the Center for China-US Cooperation, both of the Graduate School of International Studies at the university.

B. Hoover Archives

Krasno has been active in locating material to place in the archives, most recently from family members of Lord Kadoorie's bookkeeper. Underway is an effort to acquire the numerous photographs and films of Georges Spunt, the author, now deceased, of his life in Shanghai. These are in the possession of his heir, Edward Davidson, who now resides in Bellingham, Washington, whom Krasno met again when she gave a talk there. He has indicated to Rena his intention of handing over the collection to the Hoover Archives, via the Institute. [Dr. John Stephens, a member of SJI who lives in Bellingham but retains a medical practice in Palo Alto, has shipped the cans of film to us]. Krasno also took part in the opening ceremony of the Old China Hands Archive, located in the Library of California State University, Northridge, California, under the direction of Prof. Robert Gohstand.

Krasno mentioned that she has established contact with the director of a Vladivostok Institute who visited the Hoover archives while doing research on the transfer of Russian culture from the Russian Far East to China, and was focusing on her father, an eminent editor, translator, and writer in Shanghai, to represent that movement of Russian culture.

Krasno is also co-operating with a Canadian film company doing a documentary

BOOK NOOK

Sinim Veyehudim: Mifgashim Bein Tarbuyot" ("Chinese and Jews: Encounters Between Cultures") by Irene Eber, translated from the English by Yossi Milo, Bialik Institute, 205 pages, NIS 96.80

reviewed by Aron Shai

excerpted from Haretz, 31 January 2003

The book by Irene Eber, a Sinologist of repute from Hebrew University in Jerusalem, is a collection of some of her articles and studies that have been translated from English. There is no doubt that the book is an important contribution to the expanding library of books that have been published about China in the areas of history, politics, philosophy, thought and fiction. However, like any collection of articles that were researched at different periods, which is not a monograph, here too there are compositions of varying degrees of originality.

The book opens with a brief survey of the Jewish communities in China, as a kind of "geomorphological" characterization of all the groups of Jews who ever arrived there: the Jews of Kaifeng, who apparently lived in this distant land from the 12th century; the Baghdadis, who established themselves at the beginning of the 19th century; the Russian Jews, whom the pogroms and the Russian Revolution and subsequent events pushed southward; and, finally, the persecuted refugees from Europe who came mainly to Shanghai on the eve of the war and the Holocaust. Jews also lived in Hong Kong, the British colony that gave its protection to quite a few ethnic groups; in Harbin in the heart of Manchuria and in Tientsin. These last two Jewish centers have faded away as if they had never been.

Had Eber's book covered our own times, it would have been possible to have added to the Jewish layers who gathered strangely in China the community of Israeli Jews who are not defined with respect to their religious preference, ethics or ideology: What unites them is a common recent past and the Hebrew language. This fifth "layer" has settled during the past three decades in Hong Kong, and during the past decade in Shanghai, where there are several dozen Israeli families who live off the "Chinese

economic miracle," the result of "the open door" policy.

The Israelis in these two centers gather on holidays in new synagogues, some of them improvised, and in private homes, to background music from Zion (there is also a small Jewish community in Taipei, capital of Taiwan).

The historical-political part of the book before us could be amplified and expanded (Eber is still engaged in research, together with Prof. Abraham Altman, on the Jewish communities in China under the Japanese occupation). Perhaps future researchers will use the basis provided here by Eber to probe more deeply into an issue upon which researcher Bernard Wasserstein has already touched – the collaboration between heads of the Jewish communities in China and the Japanese occupiers, beginning with the takeover of Manchuria in 1931.

Yes, in China, too, the dilemma of cooperating with a predatory occupier also arise. However, while most Chinese and their spokesmen in the nationalist movement (the people of the Kuomintang people and the communists) had no room to compromise, and anyone who supported the "Chinese Petain," Wang Ching-wei, shared a common fate, in the case of the foreigners in China, the borders were a bit blurred. Here there were indeed complaints about too much understanding of the Japanese side.

Pagan ideas:

The most profound and innovative chapters of the book, in my opinion, are those that deal with the translation of Pirkei Avot ("ethics of the Fathers"), with the beginnings of the spread of the Bible in China, with Martin Buber and Taoism, and with literature translated from Yiddish into Chinese. The story of the translation of the Bible in 1875 into demotic Chinese by Samuel Schereschewsky, the Jewish convert to Christianity who eventually became "the missionaries' bishop" in Shanghai, is fascinating. It examines the translator's view of the world and how he managed to "pour the text from vessel to vessel, from culture to culture."

The way of dealing with the problem of

translating the term "God" into Chinese, for example, is astonishing. On the one hand, had a new term been coined, the Chinese reader might not have understood what was being talked about. On the other, if use were made of an existing and familiar term, readers might have thought that the Christian God and doctrine are no different from the gods with which they were familiar and therefore, they could have thought, what is so remarkable about the Europeans' religion? The term that Schereschewsky coined after careful thought is: T'ien Chu. The first syllable is a term that is rooted in the past and was familiar (t'ien—"heaven," and by extension in the sense of God), and the second, *chu*, is used in the sense of "lord" or "ruler." This combination does not appear in the Chinese writing and therefore is not "contaminated" by a "pagan" significance, but at the same time, it was understood by every Chinese reader.

The translation of the Bible, in particular as a literary text, aroused interest and reactions among intellectuals in China. The very fact of the translation, and the presence of concepts that touched upon traditional Chinese values, such as honoring fathers and mothers, aided in the reception of the Bible and ultimately to the paving of the way for penetration of concepts and images that have their source in Scripture into theological discourse in China.

Through the "mediation" of English, Esperanto and later also Russian, about 40 plays and stories were translated into Chinese during the period between the two wars. These translations afforded a glimpse, though a narrow one, by a very small layer of the Chinese intelligentsia, into the world of the Jews and also of universal elements they represented. As Eber notes, from the point of view of the Chinese, relevant literature is, in fact, universal literature.

Since the end of the decade of the Cultural Revolution in 1976, a certain cultural renewal is evident in the People's Republic of China, in which politics, ideology and culture are intertwined. The renewal and development are expressed, among other things, in the translation of foreign works into Chinese. In the area of the translation of Hebrew-Israeli works, a profound change has occurred since the normaliza-

Yukiko's youngest son, Nobiko, says he has known the author for at least a decade, and continues to regard him as an honest and hard-working historian.

"I know that the allegations against him are false and that if he were not threatened by lawsuits, he would be able to explain any of the questions that have come up about the facts and interpretations in his book," he states in the letter to Yukiko and her supporters. "I also know that my mother, who is very old, has been suffering from lapses in memory and that under these circumstances, people have seriously exploited her to make statements that she would not have made had she been more lucid."

The court case, which was adjourned until January immediately after opening to allow both sides to present written statements, marks the latest chapter in a story that went largely unnoticed before Sugihara's death.

A year before he died, Israel named him "one of the righteous among nations", an honour bestowed on individuals, including Oskar Schindler, who helped Jews escape the Holocaust. It wasn't until 2000 that he was officially honoured by the Japanese Government, only after sustained pressure from his family and Jewish groups. This helped in their eyes to regain Sugihara's lost reputation. It is that reputation which Yukiko and her supporters say they are now fighting to protect.

Levine's work, first published in English in 1996 and translated into Japanese in 1998, has played a big part in elevating Sugihara's achievement to the international stage. He was interested in "the mystery of goodness."

Now Levine can't believe he is in the dock, and questions why his detractors took so long to launch the action. "I'm still at a loss as to how I find myself in this incredible situation," he says. "As a historian my responsibility was to present an accurate interpretation of Sugihara. I invested years of my life in finding this great and inspiring man. If this were happening in the United States it would be laughed out of court. I'm very upset about it."

Europe's Harms to China's Arms

by Sally Ogle Davis and Ivor Davis
excerpted from the *Jewish Journal of Greater Los Angeles*, 4 Nov. 2002

Just when it seems that all the World War II and Holocaust stories have been told, a little-known tale from a far corner of the world comes along to add another dimension to the saga of the Shoah.

The powerful documentary film, "Shanghai Ghetto," is one such story — a fascinating look at what might have been simply a footnote to history had not a daughter of one who lived the story come forward to tell it.

Filmmaker Dana Janklowicz-Mann's father, Harold, was 8 years old when he left Germany with his divorced mother following Kristallnacht, just steps ahead of the Holocaust. They sailed on a strange surrealist cruise on a Japanese luxury liner through the Suez Canal around India to China, where they disembarked in Shanghai. Together with some 20,000 other German and Austrian Jews, China was to be their home throughout the war years and beyond.

Now, Jacklowicz-Mann, who grew up shuttling between Israel and the United States with her partner and husband, Amir Mann, a sabra who attended NYU Film School, have vividly and powerfully filmed the story as a documentary about the formation of a small Jewish community of exiles in an exotic land. Using their life savings and borrowing heavily, the couple managed to come up with the cash to shoot the documentary on a shoestring budget.

For German Jews trapped in a land that didn't want them and was about to kill millions of them, Shanghai offered a window of escape, but one that would surely close — and soon...But embassies were closing their doors all over, and countries, including the United States, were closing their borders."

And then suddenly a sliver of hope appeared.

"It started as a rumor in Vienna," Mann said. "'There's a place you can go where you don't need a visa. They have free entry. It just spread like fire and whoever could went for it."

It wasn't that the Chinese deliberately set out to help the Jews of Europe, it was simply that among the warring colonial factions who ran Shanghai — the French, the British, the Japanese — no one wanted to control the passport department because no one wanted to take ultimate responsibility for the chaotic province.

And in chaos lay an escape route for the Jews.

Upon arrival, these citizens of Europe's finest Western cities found incredibly crowded conditions — 10 to a room, little food, sanitation or employment.

"Can you imagine how shocking it was for someone from what was then the height of European culture to land in Shanghai," Mann said. "We show the culture shock in the documentary. And, you know, even today when we were filming in China, there's something about the scenery, the plants, the people — you feel like you're in a very foreign place. It's very, very different..."

The film captures the full poignancy of the story by going back to a virtually unchanged Shanghai with two survivors of the original migration, and through interviews with others now living in the United States and Israel.

Sequestered in their ghetto, the Jews of Shanghai had no idea of the horrors being perpetrated in the countries they had left. Most of the families left behind had been completely wiped out. "They had concentrated on the misery of life in Shanghai and, lo and behold, after the war they found out they were living in paradise compared to what had happened to their brethren in Europe," one historian says in the film.

Why has this fascinating story taken so long to tell?

"I think for quite a few years after the war there was some survival guilt," Janklowicz-Mann said, "because they had lost their entire families and they were still here." Mann agreed. "They didn't tell the stories. They went on with their lives," he said.

("Shanghai Ghetto," narrated by actor Martin Landau, expanded to theaters around the United States in January.)

that will include Shanghai, and they have filmed an interview with her in her home in Mountain View. They plan to view some of the film material at the Hoover for possible inclusion in their film.

C. Shi Lei Fund

Shi Lei is the young Kaifeng Jew for whom a fund was raised to enable him to study in Israel and perhaps in the US. A total of \$6839.00 was raised, primarily through the efforts of Rabbi Marvin Tokayer and Dr. Wendy Abraham, of which \$2775 has been spent for Mr. Shi's travel and living expenses. Mr. Shi spent last year at Bar-Ilan University on a fellowship, but was unable to obtain a visa to transit through the US on his way back to China. He has remained in Israel for this year, studying at a yeshiva there, which he reports he finds more compatible because the students are more serious than those at Bar-Ilan.

D. Bresler Proposal

We have reported in the past on the "East Asian Jewish Heritage Preservation Fund" originally proposed by the late Boris Bresler. Based on that proposal, Dien has written up a new one entitled "A Network of Archival Resources." Prof. Gregory Grossman, of the University of California, Berkeley, a former colleague of Prof. Bresler, and with whom Dien has been working on this, suggested that it be submitted to the Mark Ross Foundation, San Francisco, which is especially interested in things Jewish related to Harbin. We have still not heard from them. A few weeks ago Dien met with Teddy Piastunovich, a former Harbin resident, and now active in the Igud Yotzei Sin, the organization of Old China Hands in Israel. He has begun an ambitious program of computerizing the extensive holdings of their library. He was very supportive of the Network proposal, and suggested that if we did not receive funding, that he would be willing to take it on.

VI. Report on China-Related Matters

A. Xu Xin—Honorary Degree and Schedule

Tuesday, November 19: the Senate of Bar-Ilan University voted to bestow an Honorary Doctorate on Xu Xin in recognition of his contribution to Jewish Studies in China. Prof. Xu will be in the US, Jan. 23 - March 8, with appearances at Yale, Kenyon College, Hebrew Union College, Pitzer College, Occidental College, and Skirball Edu-

cation Center, Los Angeles.

B. Xu Xin—Nanjing Center

The effort to raise funds to "buy" space for the Center for Judaic Studies headed by Prof. Xu Xin in the proposed Nanjing University-Johns Hopkins University Institute for International Research building has now reached \$29,160.78. We are ready to turn that sum over to Nanjing University, upon receipt of a letter from the university authorities guaranteeing use of the funds for this specific purpose. Prof. Xu has reported that he now has such a letter and that he will turn it over to us when we meet him during his stay in the U.S.

C. Xu Xin—Symposium and Workshop

Prof. Xu organized the "International Symposium on the History of the Jewish Diaspora in China," May 5-9, 2002, which met in Nanjing with an additional trip to Kaifeng. Some twenty-seven papers were delivered in five sessions. Dien has asked for copies of the papers for possible inclusion in a volume of Sino-Judaica, but thus far nothing has been received. We received an enthusiastic e-mail from one of our members, Mizue Kawashima, of Tokyo, who attended and said it was the most wonderful event in her life! The summer workshop was held again this summer, this time with the attendance of twelve Kaifeng Jews. SJI made a grant of \$1000 to underwrite the expenses of the Kaifeng participants. Wendy Abraham and others raised the possibility of asking Prof. Xu to consider having a similar sort of workshop in Kaifeng itself to facilitate the participation by Kaifeng Jews. This topic will be raised with Prof. Xu when we meet with him during his trip to the U.S.

D. Kaifeng Exhibit

A duplicate set of the photographic exhibit on Kaifeng Jews has been on display at a theme park in Kaifeng. The idea was that it would be available to the Chinese visitors to the park to educate them about the presence of Jews in traditional China. In fact it seems to be opened primarily for visiting groups of Westerners when requested. The problem seems to be who will pay the attendants in the buildings that house the exhibit. We have received a request, via Prof. Xu, for a subsidy of \$50 per month to pay those attendants. Prof. Xu is currently providing that sum until we make a decision. There has been the suggestion to move the Kaifeng exhibit to the Kaifeng Museum but Prof. Xu, on the other hand, thinks the exhibit is more accessible

where it is now. The tenor of the Board discussion was that the museum venue was not a solution. Kaye suggested that the money be made available if a guarantee of specific open hours be maintained. That would allow a standard against which the park could be held. This, too, will be raised with Prof. Xu when we meet with him. Abraham suggested that thought be given to moving the exhibit to the Kaifeng Institute of Jewish Studies (see below) to make it more available to the students at the university, but that might make it less available to the general public.

E. Kaifeng Institute of Jewish Studies, Henan University

The Institute of Jewish Studies has been established at Henan University, Kaifeng. The official ceremony was on March 25, 2002. The director of that center, Prof. Zhang Qianhong, wants to apply for a year's study in Israel but needs a sponsor there. She has previously studied at Bar-Ilan University. Dien has been trying to help her locate a sponsor but thus far has not been successful. Mr. Piastunovich, who was mentioned above, has said he will also try. Dien will contact her to ask how SJI might be helpful to the work of the Institute. Her address is: Prof. Zhang Qianhong, Director, Institute of Jewish Studies College of History and Culture, Henan University Kaifeng City, China 475001.

E-mail: zhangqianhong@yahoo.com ,
Tel. 86-378-2859143

F. Harbin

We received word that Prof. Qu Wei, the President of the Heilongjiang Academy of Social Sciences, would be visiting the US and had San Francisco on his itinerary. This set in motion efforts to contact the proper authorities to make certain we would meet him. Mara Moustifine, one of our members, who made use of the archives in Harbin to write a recently published book about her family, entitled *Secrets and Spies: The Harbin Files*, reported that Qu had been very helpful in gaining access to those files. We had an agenda that included access to the archives, preservation of the Jewish cemetery in Harbin, his reported plans for a Jewish museum in Harbin, and learning more about the Harbin Association of Jewish Studies, of which he is Chair, but which has not responded to our letters. Unfortunately, it appears that Qu unexpectedly returned to

China before we had an opportunity to meet him, and we were quite disappointed.

G. Shanghai Tombstones

The tombstones from the Jewish cemeteries in Shanghai were scattered during the Cultural Revolution and there have been sporadic reports of efforts to rescue some. The most ambitious plan thus far is by an Israeli, Dvir Bar-Gal, who is now resident in Shanghai. He has submitted a proposal "Saving and Restoring the Lost Shanghai Tombstones and Headstones," and seeks \$20,000 for the collection, preservation, documentation, and publication of a book. Board member Vera Schwarcz wrote a very persuasive letter in support of the project. Krasno also attested to the dedication of Mr. Bar-Gal. The decision of the Board was to allocate \$5000 to the project, on the condition that he is able to raise the remaining amount or that portion of it that enables to the project to be completed. Schwarz will be asked to oversee this matter. There was also a word of caution raised that this project might prove embarrassing to the Chinese authorities since it would spotlight the destruction of the cemeteries during the Cultural Revolution, and so it should proceed on the basis of cultural exchange, and thought should be given to how it should be presented. Krasno also added that Beth Hatefusoth was very interested in acquiring one of the stones for exhibit.

H. Shanghai—Ohel Moishe

A Shanghai Jewish Refugees Memorial is being established at the Ohel Moishe Synagogue, with an opening ceremony to be attended by many "VIPs" including representatives from the Canadian and Israeli consulates. Unfortunately, their e-mail address was lost in the transmission, so we were not able to extend the assistance requested. By the way, we have a copy of the deed of gift made by the congregation to the state of Israel on May 4, 1949. I. Hong Kong—Gilman Conference (Addendum) A conference on Jews in China, perhaps co-sponsored by the Jewish community, the City University of Hongkong and Tel Aviv University, was held September 23-25, 2002.

VII. Report on Other Matters

A. "Youtai—Presence and Perception of Jews and Judaism in China" (Addendum) This is the announcement of an ambitious

program of research, holding of a symposium, and an exhibition during 2003. It is being sponsored by Prof. Dr. Peter Kupfer of the Johannes Gutenberg-University and Prof. Dr. Roman Malek of the Institut Monumenta Serica, both in Germany. This is to follow on the previous two symposia that met in 1997 and 2002. They especially request the names of young scholars who would be interested in participating.

B. Meeting on Baghdadi Jews

The Third International Congress for Babylonian Jewry Research was held June 9-13, 2002, in Tel Aviv. Of special interest are the papers on Babylonian Jews in the Far East in a panel chaired by Mr. Arie Shemesh: Prof. Yosef Tobi, University of Haifa, "Relations between Iraqi Jewish Communities in the Far East and the Jewish Community in Baghdad according to the responsa of Rabbi Yosef Hayyim"; Prof. Yitzchak Kerem, Aristotle University, Thessalonika, "The History of the Jewish Settlements in Burma"; and Dr. Joan Bieder, University of California, Berkeley, "The Jewish Community of Singapore: Cohesion, Dispersion, Survival."

VIII. New Business

Fund raising: Abraham brought up the importance of raising funds for various projects.

These include:

- 1) A Kaifeng workshop for the Jewish descendants that was mentioned above. We will ask Prof. Xu about the feasibility of such a workshop, ideally to be run by him in cooperation with Prof. Zhang of the new Institute of Jewish Studies at Henan University.
- 2) The "Network of Archival Resources" described above. This would supplement the sum requested of the Ross Foundation, or bear the whole cost in the event that the Ross Foundation turns us down.
- 3) Funds to underwrite the showing of the Kaifeng exhibit in U.S. venues without the rather hefty financial costs for rental, shipping and insurance. This should encourage the smaller institutions and cultural centers to undertake its viewing.

Abraham has agreed to take on the task of exploring this possibility.

The Mir Yeshiva Kobe Experience (continued from page 1)

religionists, whom they supported with all means at their disposal.

Japan's attitude towards the incoming refugees was remarkable because of its political alliance with Nazi Germany, then at the peak of its power. In spite of heavy-handed German pressure that Japan refuse sanctuary to fleeing Jews, the Japanese authorities did not comply.

"...Poisonous anti-Semitic propaganda, such as had never been conducted before in Japan, attempted to plant hatred of Jews in the hearts of the Japanese people. The Japanese press incited the public in articles — many of which were taken from the German newspaper Der Stuermer..."

At the same time, caricatures of the 'Degenerate Jew' were distributed throughout Japan and anti-Jewish pressure from Berlin on the Japanese government kept growing. The Japanese were warned by the Germans that incoming Jews were "nothing but agents for the West" who should be immediately expelled.

A couple of months after their arrival in Kobe, members of the Yeshiva were greatly concerned about how to obtain matzos for the holiday of Passover. A wealthy American Jew promised to ship urgently, on his own account, a shipment of 2 ½ tons of matzos and thousands of bottles of kosher wine sufficient for the entire Jewish refugee population of Kobe.

Unfortunately, the shipment of Pesach matzos and kosher wine was delayed as a result of U.S. bureaucracy. Members of Mir Yeshiva became extremely concerned. Local Jewish residents warned them that a public outcry would only antagonize the Japanese government, very sensitive of Japan's image abroad. As a result, leaders of the Kobe Jewish Community leaders started working behind the scenes to solve problems related to the celebration of Pesach.

Help also came to the Jews came from totally unexpected quarters, the philo-Semitic Makoya sect. Members of the Makoya are non-Jewish Japanese who are great admirers of Judaism. They soon revealed themselves as devoted friends to the 2,000 or so Jewish refugees who landed in their country. Some of the

Presentations Made at the Gilman Conference Sept. 23-25, 2002, Hong Kong, China

Historical, Religious and Philosophical Perspectives

- Dr. Paul Katz (Academia Sinica): Judicial Rituals in China and the Western Monotheistic Tradition.
- Prof. Pan Guang (Center of Jewish Studies Shanghai, Walter & Seena Fair Professor of Jewish Studies): The Jews in China — Legends, History and New Perspectives
- Dr. Meir Shahr (Tel-Aviv University): Religion and War — Chinese and Jewish Perspectives
- Robert E. Allinson (The Chinese University of Hong Kong): East-West Attitudes with Special Reference to Jewish thought, a Comparative Approach

The Modern Era: Jewish and Chinese Communities, Israel and China

- Prof. Zhang Long-xi (The Chinese University of Hong Kong): Jewish and Chinese Diasporas
- Prof. Zhang Tie-jiang (Harbin Academy): The Jewish Community of Harbin
- Prof. Wang Jian (Shanghai Academy of Social Sciences): The Jewish community of Shanghai — economic aspects.
- Prof. Aron Shai (Tel-Aviv University): China and Israel — The First Phase: Hachohen's Mission

China, Hong Kong, Israel and the Middle East

- Prof. Itamar Rabinovich (Tel-Aviv University): The Peace process in the Middle East and the Global Arena
- Prof. Aron Shai (Tel-Aviv University): China and Israel — The Second Phase: The Falcon Affair, What Next?
- Mr. Eli Avidar (Israel's Consul-General, Hong Kong): Israel - Hong Kong Strategic and Economic Partnership

Family Fallout over Sugihara

excerpted from the *New Zealand Herald*, 30.11.2002
by Billy Adams, Herald correspondent

When hundreds of desperate men, women and children suddenly appeared at Chiune Sugihara's home, the Japanese diplomat was faced with a stark choice...The British, American and French consuls had already turned down their pleas for transit visas to escape via the Soviet Union. Sugihara, under explicit orders to do the same, was their last hope...

By defying his masters in Tokyo, Sugihara instigated one of the largest mass escapes of Jews in history. But today, 16 years after his death, a bitter legal and family battle is raging over the reputation of the man now regarded as "Japan's Schindler".

On Thursday Tokyo District Court began hearing a defamation case in which Sugihara's widow, Yukiko, is suing the Jewish historian who did the most in-depth study of her husband. She claims the book - *In Search of Sugihara* - besmirches his reputation, and contains hundreds of distortions and inaccuracies. Her daughter-in-law Michi says the contents were so terrible that Yukiko was ill in bed for two months after reading it. She is demanding 10 million yen (\$165,000) damages and wants to halt sales of the Japanese version.

The book's author, Professor Hillel Levine, is astounded by the action. His is a highly positive account of a man he puts in the same class as figures such as Gandhi. Sugihara was a person so compassionate that he was able to make goodness itself contagious and bring out the best even in bad people, says Levine. He has also received the support of one of Sugihara's three sons, Nobiko, who has pledged to testify in his defence. "I hope that this lawsuit will be dropped," says Nobiko in a letter to his mother and her supporters, "[and] that the attacks on Hillel Levine and his publisher will be forgotten..."

Yukiko, now 88, maintains her husband was forced to resign when he returned to Tokyo in 1947 because of his life-saving actions in Lithuania. Working in a series of nondescript jobs, he lived out the rest of his days in shame.

Levine, a professor of sociology and religion at Boston University, draws a different conclusion.

He first heard Sugihara's story in 1992, and for more than four years devoted his efforts to finding out why he took such a great personal risk, knowing that he would be likely to be killed if the Nazis found out he had given visas to Jews. He pored over official archives in Japan, Germany, Britain, the US, Russia and Australia, and interviewed hundreds of people, including Yukiko and other Sugihara family members. His book paints a complex picture of a hero who was also ordinary and vulnerable. Levine relates how Sugihara once visited a brothel. He also reveals the existence of his first wife, a Russian he tracked down to an Australian nursing home, who married and divorced Sugihara in his youth.

Rather than a career diplomat, Levine also contends that Sugihara, fluent in several languages, was a spy with important espionage duties who got distracted by the welfare of the desperate Jews. If his superiors were dismayed by his actions, he believes Sugihara would have been executed. He was instead promoted before being asked to leave the service on his return to Tokyo in 1947 - along with 90 per cent of diplomats in Japan.

Levine's belief that Sugihara was a spy is sorely disputed by the family. Observers believe that many other disputed points are more likely cultural misunderstandings than factual misrepresentations. In the book, Levine describes Sugihara's enormous capacity to "drink but not get drunk", an ability he says was used with great aplomb to charm and befriend "hardened Soviet commissars". It was this relationship, says Levine, which was essential to ensure the safe passage of the Jews through the Soviet Union to Japan. "I am accused of slandering him as an alcoholic," says Levine. "I did no such thing. I represented his drinking in a very positive way." During his research, Levine travelled to Japan several times, and interviewed members of the Sugihara family. He interviewed Yukiko at her home and met her again when she was honoured in New York.

Makoya members had important government posts and used all their influence to help Jewish refugees.

When the Makoya learned that the Jewish refugees needed kosher wine for Pesach celebrations and were forbidden to drink the wine sold in local Japanese stores, they rushed to help. They urgently approached high government officials, and managed to obtain permission to buy eight cases of grapes (an extraordinary quantity under strict austerity regulations enforced in Japan). The grapes were then presented as a 'holiday gift' to the Jews to make kosher Pesach wine. Furthermore, despite severe rationing, other Japanese friends intervened to help the Mir Yeshiva get permission from authorities to slaughter sheep according to *kashrut* requirements. It was also with Japanese cooperation that the Jews eventually were able to bake *mazot* and to publish Pesach *haggadot*. However the situation of Jewish refugees in Kobe deteriorated rapidly as international tensions mounted.

"When the Japanese government decided to go to war against the U.S.A., its attitude towards the refugees changed completely. Tensions on Japanese streets grew rapidly. Hatred for the United States led to hatred against the entire white race now regarded as 'potential spies' for the United States... Suspicion against Jewish refugees, who had come from the West, intensified as the outbreak of war approached. Pressure was exerted upon them to leave Japan, where they had been meant to stay only temporarily, and to proceed to their final destination."

But, in reality, no 'final destination' existed. The gates of all countries were closed to the Jews. In spite of all the efforts of influential Jews in the U.S., immigration laws became even tighter. When only several members of the Mir Yeshiva were finally granted visas to the U.S., Canada and Paraguay, most decided to remain in Japan with their 'Mir Family'.

A new decision of the U.S. Senate complicated matters further. It was decided that *"...any person who had relatives living in enemy-occupied territories in Europe would be forbidden to enter the United States..."* At this point the U.S. Consulate stopped accepting all visa applications from Jewish refugees. In Kobe, an official notification was posted not to attempt to

apply any longer for entry in the U.S.

As Pearl Harbor approached, Japanese suspicions of foreigners reached new heights. The close ties of the Mir Yeshiva with friends and supporters in America became regarded as dangerous. They were now officially considered as potential agents for the U.S. Finally the Japanese government announced its decision to ship the Jewish refugees from Japan to China, to the Japanese-occupied city of Shanghai. This news hit the Mir Yeshiva like a lightning bolt: once again they were to be uprooted and sent to a strange destination. Leaders of Kobe's local Jewish community rushed to the aid of the refugees once again. They took personal risks and tried to intervene with high Japanese officials, but in vain. The decision was final.

Mir Yeshiva members were shipped to Shanghai, where a new leaf was turned in their history. There, they were trapped until the end of the Pacific War.

(to be continued....The Mirer Yeshiva Shanghai Experience during World War II)

Jewish People in Tianjin

by Anna Song

It was not just with WWII when Jewish people first lived in Tianjin. There were 3 surges of Jews in its history. Early in 1860, when Tianjin was forced to open to foreign trade, merchants of European countries, including Jews, came to Tianjin; in early 19th century, a large number of Jews came to China because of Russian policy against Jews and the following Russian Revolution; the third surge was during WWII and that was the largest number. As the *Jewish Yearbook*, which was published in the US in late 1930s, recorded, there were 3500 Jews living in Tianjin in 1935.

There were two main groups of Jews then: merchants with their employees, and professionals (doctors, engineers, lawyers, musicians and teachers).

Jews were good at doing business; they established foreign firms and traded. Profit of trading furs was high at that time, they purchased furs from the northwest and northeast areas of China, processed them into products and sold them abroad to

Europe and America. Some Jewish merchants worked in fields of jewelry, finance, and restaurants. The Western restaurant, Kissling, whose trade is still brisk, used to be Victoria Restaurant. It was originally opened by two Chinese men and a Jew (as the extension of his career).

Jewish people, who lived on their knowledge, also left their life traces in Tianjin. Chinese people came into contact with Jewish doctors most frequently. A Jewish doctor who worked in Demei Hospital (opened by Germans and some say it is Hexi Hospital today) had very good skill; he was a private doctor to some wealthy families. Once there were many clinics operated by Jews. Besides this, Jews worked as craftsmen, barbers, watchmakers, drivers and even pedicurists. They could make a living in this open city as long as they had some skill.

The Synagogue built in 1940 used to be the most important place where Jews gathered; it witnessed their births, deaths and weddings—nearly all the important experiences in their lives. This building is still standing; a restaurant opened there several years ago but closed in 2001. The original features of this building's architecture were conserved when it was decorated, and the pictures were revealed from under the wallpaper.

A Jewish hospital, cemetery and other welfare and relief organizations all belonged to the Jewish community. The Jewish hospital was at No.66 Street in the former English concession. It accepted Chinese patients as well as Jews. Now it is the Hospital for Infectious Diseases of Tianjin. The Home for Destitute Old People accepted specially Jewish solitary old people. The Jewish dining hall was at No.41 Street in the former English concession; it provided relief to poor Jews. The Jewish cemetery is now in Hedong District of Tianjin. Jewish people in Tianjin established their own charity associations as well.

The Jewish school, which offered education to Jewish children of Tianjin and northern China, was established in October, 1925. The address was No.126 in the former English concession. Students were taught Jewish history and Hebrew language, and literature in English. All sub-

jects were set so that the students could have the ability to study further in European universities. Of the 130 students in 1942, 67 were male, and 63 were female. There were 13 staff and 2400 books in the library. There were four departments: elementary, junior, senior, and kindergarten.

In 1937, the Jewish Club was built at No.24 Street in the former English concession (Qufu Road today). The club had a library and theatre as well as dining room, chess room and some gambling devices. It became the Tianjin People's Art Gallery before it was demolished in 1999.

Although many Jewish buildings no longer exist, old houses can be found everywhere and countless complicated stories remain under cover. When I walk along these streets, I often feel their existence. Maybe the silhouette in that corner flashing before my eyes is the shadow of busy work. Maybe the lingering smell among the tiles and bricks is their smoke spiraling from kitchen chimney...

Project to Study Chinese Perceptions of Jews and Judaism

by Al Dien

This project, titled "Youtai Presence: The Perception of Jews and Judaism in China", will be led by Prof. Dr. Peter Kupfer from Johannes Gutenberg-University, FB 23 Angewandte Sprach- und Kulturwissenschaft, IK-Chinesisch, and Prof. Dr. Roman Malek, SVD, Institut Monumenta Serica, Theologische Fakultät, Philosophisch-Theologische Hochschule St. Augustin.

It has three components:

1. Research Project: January 1st - December 31, 2003
2. International Symposium: September 22 - 26, 2003
3. Exhibition: September 22 - October 10, 2003

1. Research Project: January 1st - December 31, 2003

In recent years, research on the history and culture of the Kaifeng Jews has been carried out not only in China, but also abroad. Increasing academic interest in relevant subjects is also expected in the future. This

research project shall be a contribution to the discussions about the questions mentioned above. It will concentrate on the topic of the social status and the assimilation of the Kaifeng Jews into Chinese society. On the basis of the latest sources and research results, the following questions will be systematically discussed and analyzed:

- The current status of the descendants of the Kaifeng Jews in present modern Chinese society, which is now heavily influenced by globalization.
- Presentation of related questions, such as the Chinese perception of the Jews and Judaism, not only in society itself, but also among scholars, from the historical, sociological, religious, ethnic and ethnological perspectives.
- The self-reflections of the older and the younger generations among the descendants of the Kaifeng Jews.
- Debate on the implications associated with Jews and Judaism as an "Other", "a distant mirror in the construction of the Self" in the context of an emergent national identity and self-contemplation amongst various social groups in modern China.

This project has the following aims:

- to continue and to process the research results gained during and after the conference in Sankt Augustin 1997. The relevant data, which were not, or only slightly, taken into consideration, shall be evaluated and analyzed. New knowledge from several international scholars shall be introduced during the discussion.
- to investigate the Chinese image of Jews, paraphrased as "Youtai" by the Chinese public and among the descendants of the Kaifeng Jews themselves: Since its reform and opening policy in 1979, China has pursued a new policy of nationalities which does not officially recognize "Jews" as one of its 55 minorities. Nevertheless, the descendants of the Jews in Kaifeng have become increasingly recognized. For example, they are allowed to keep contacts with Jewish communities abroad, to have the possibility to travel to Israel, and to enjoy the privileges for minorities. A personal document, which we obtained in recent years, shows that the term "Youtai" (Jew) was even accepted in the family books of individual descendants. This shows that, under the current relatively liberal conditions, and through encourage-

ment from contacts abroad, the descendants of the Kaifeng Jews may be looking for a new identity in order to develop themselves. This project plans to invite one or two Chinese scholars from the Academy of Social Science of China to participate in the symposium. They shall represent the official policy of the nationalities and minorities in China.

- to continue the current debate among Chinese intellectuals and the younger generation of scholars in China on the Youtai phenomenon within the framework of Chinese history, culture and society. This project plans to invite young scholars from China, as well as from Israel (Hebrew University) and Great Britain (SOAS) who have been doing research on Judaism, to take part into the discussion.

2. International Symposium: September 22 - 26, 2003

A three- or four-day symposium on this topic, with 30-40 participants, is planned for the end of September or the beginning of October 2003 in Fachbereich Angewandte Sprach- und Kulturwissenschaft of the University Mainz in Gernersheim. Around 15 international, mainly Chinese, scholars will be participating in the symposium and will give lectures on the relevant topics. This event will be based on the latest research results, especially on the state of discussion which was reached during the international colloquiums From Kaifeng to Shanghai. Jews in China in the year of 1997 in Sankt Augustin in Germany and International Symposium on History of Jewish Diaspora in China in May 2002 in Nanjing, China. In addition to prominent international scholars, younger scholars will be invited to participate in this symposium, so that they may have their first chance to present their research at an international forum. The symposium is open not only to students and teachers from the university, but also open to the regional public.

3. Exhibition: September 22 - October 10, 2003

Also at the symposium, an exhibition on Jewish culture in Kaifeng will be held for a couple of weeks to present the documents and objects from the exhibition in Sankt Augustin 1997, From Kaifeng to Shanghai. Jews in China.